



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Heb. *istabbél* in Eccles. 12:5 must not be derived from *sabál*, "to bear" or "carry" a burden or load (=Assyr. *zabálu*, with partial assimilation of the *s* to the *b*; cf. *ZDMG*, LXIV, 708, l. 20): it is a transposition of *saláb* = Ethiop. *salába*, "to strip, spoil, rob," Arab. *sálaba*, from which we have in modern Arabic *salb*, "raw silk" drawn off from the cocoons (syn. *qazz*). Also Heb. *mešî* (Ezek. 16:10, 13) means "what is drawn off" (from the cocoons). In the gloss to the poem "The Utterance on Nineveh" (ca. 607 B.C.) in Nah. 3:16b, the verb *pašáť* is used for the exuviation of the locust. "The silkworm molts" would be in Hebrew: *Tóláth ham-mešî tithpaššét eth-'ôrâh*. The mulberry silkworm molts four times, about the sixth, tenth, fifteenth, and twenty-third days after hatching, whereas the locust molts six times: immediately after leaving the egg, then on the sixth, thirteenth, twenty-first, thirty-first, and fiftieth days. Heb. *ḥagáb*, "locust," must be connected with Arab. *jáhafa*, "to strip, peel," just as Arab. *jarád*, "locust" (cf. *ZAT*, XXXV, 123) is derived from *járada*, "to strip, peel." The *b* in Heb. *ḥagáb* is due to partial assimilation of the *p* to the *g*. For Arab. *sálaba* and the "exuviation" (or "ecdysis") of the locust see my *Book of Nahum* (Baltimore, 1907), p. 33 (= *JBL*, XXVI, 33), and note 34 to my paper, "Joel's Poem on the Locusts" in *ΞΕΝΙΑ* (Athens, 1912), p. 191.

For "the chrysalis lies inert" = Heb. *wě-istabbél hāh-ḥaghāv* it would be more accurate to say "the larva molts." *Wě-thaphér* means: ["the fully developed moth] bursts [the shell]." Cf. modern Arab. *fārfara* and *fārraša*, "to pierce the cocoon," *farfār*, "silk-moth"; see my *Koheleth* (Leipzig, 1905), p. 33.

## II. THE HEBREW NAMES FOR "OSTRICH"

In my *Book of Micah* (Chicago, 1910), p. 4 (= *AJSL*, XXVII, 4), I translated the first couplet of Micah's patriotic elegy on the Assyrian invasion (701 B.C.):

Therefore I'll wail and howl	unclad and barefoot;
I'll make a wail like jackals	and daughters-of-deserts.

I added in the "Notes" (p. 24) that "daughter-of-deserts" denoted "ostriches," and that at night the ostriches emitted a hoarse, melancholy note resembling the lowing of an ox in pain (cf. n. 24 to my paper, "Micah's Capucinade" in *JBL*, XXIX, 99).

The rendering "daughters-of-deserts" for Heb. *bēnôth-ya'nâ* (which is found in six passages of the OT, with the singular *bath-ya'nâ* in two passages) was advocated by Wetzstein in Franz Delitzsch's *Iob*<sup>2</sup>, 513. The ostrich inhabits the most arid districts, and is found in the Syrian desert east of Damascus. The Arabs call the ostrich *abû-* (or *umm-*) *aç-çaḥârâ*, i.e., "father [or mother] of the deserts." Wetzstein's combination of Heb. *ya'nâ* with Arab. *wā'nah*, "desert," was suggested by J. D. Michaelis in

1786 (see Gesenius, *Thes.* 609b). Gesenius combined Heb. *ya'nâ* with Syr. *ya'nâ*, "greedy, gluttonous," but he mentioned also Maurer's explanation (1835) who regarded *ya'nâ* as a derivative of 'anâ, "to sing" or "cry," Syr. 'annî, Arab. ġānnâ. This etymology (which goes back to Kimchi) has been abandoned by the majority of Hebraists, although it is undoubtedly correct.

In the same way Syr. *na'âmâ*, "ostrich," is derived from the stem *na'im*, "to sound," which appears in Arabic as *nāġima*. Arab. *na'am*, "ostrich," must be regarded as an Aramaic loanword; the genuine Arabic form would be *naġġam* (contrast Fleischer in Levy's Targum. dict. II, 570). I have pointed out (*WF* 222, below), that *na'im zēmîrôth Israêl* (II Sam. 23:1) means neither "the sweet psalmist of Israel," nor "pleasant in the psalms of Israel," nor "the Joy of the songs of Israel," but "chanted in Israel's songs, sung in Israel's lays." The stem *na'am*, "to sing," seems to be a transposition of 'anâm, and both 'anâm and 'anâ, "to sing" (cf. Arab. taġānnâ, "to sing a song"; uġnîyah, plur. aġānî, "song") are derived from the same root ġan. For *na'am* = 'anâ = 'āniya cf. Arab. qāhima = qāhiya (see *AJSL*, XXIII, 228 and 252). Wetzstein thought that the Arabic name of the ostrich, *na'am*, referred to the softness of its plumes (cf. Gesenius' dict.<sup>9</sup>, 543a). On the other hand, he explained *rēnanîm* (§ šabbāhîn) in Job 39:13 as "criers, screechers, wailers." For *rēnanîm* we must read *rannânâ* (cf. Arab. *rannân*, "sounding, vibrating, resounding"), i.e., an intensive form like Syr. *na'âmâ* and § šabbāh in Job 39:13. It is not necessary to substitute *yē'enîm* (Lam. 4:3) for *rēnanîm*. The cry of the ostrich is called in Arabic *zimâr* (cf. *AJSL*, XXVI, 2). The correct explanation of Heb. *ya'nâ* = "screech, wail," was given in Fürst's dictionary (Leipzig, 1876). The Samaritan Version has for Heb. *bath-ya'nâ*: ברת עניתה, "daughter of wailing" (cf. ט 'innîthâ and 'innûyâ, "lament").

### III. ASSYR. *lâm iṣṣûri ṣabâri*, "BEFORE THE BIRDS CHEEP"

In my *Ecclesiastes* (Baltimore, 1905), p. 33, I translated the hemistich *wê-yaqûm lê-qôl haṣ-ṣippôr*, Eccles. 12:4: "He rises at the birds' first cheep." In the notes I added: "His sleep is short; he awakes when the birds begin to chirp at daybreak" (or, rather, before dawn; cf. Mark 13:35). Zapletal, *Kohelet* (Freiburg i.-B., 1911), pp. 228, 235, following P. de Jong (1861) and Wildeboer, reads *wê-îqmâl qôl haṣ-ṣippôr*, which is supposed to mean "Und das Gezwitscher der Vögel erstirbt." Julius Levy, *Qoheleth* (Leipzig, 1912), p. 134, gives the same rendering; also E. Podechard, *L'Ecclesiaste* (Paris, 1912), p. 495, reads: "Et 'se fait silencieuse' la voix de l'oiseau." Volz in *Die Schriften des AT*, edited by Gressmann, Gunkel, etc., Parts 15-17 (Göttingen, 1911), p. 251, renders: "das Vogelgezwitscher verklingt, und die Sängerinnen all verstummen," reading *wê-iddôm* instead of *wê-yaqôm*; but *damâm* does not mean "to die away" (see *AJSL*, XXVI, 5; *WZKM*, XXIII, 365; *JBL*, XXXII, 242).